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The argument moves—must move—in the field of hypothesis; but there is good anthropological warrant for each step taken. The pragmatic test is fully satisfied: and what can theorist hope for more?

P. E. WINTER.

The Problems of Philosophy, by HARALD HÖFFDING. Translated by Galen M. Fisher, with a preface by William James. The Macmillan Company, New York, 1905. Price \$1.50.

This book is not, as perhaps might be expected from the title, an exposition of the problems of philosophy, if such exposition implies simply a discussion of the philosophical views held by other men. It is rather, as James calls it in the preface, the philosophical testament of the author. And as such it contains his *credo*, along with much acute comment upon contemporary philosophical thinking. But while this intimate character of the book gives interest to it, it is not on that account easy. On the contrary, it requires considerable philosophical training to follow the discourse. Consequently, the book is not likely to be useful to young philosophical readers; it is in no sense an introduction to philosophy.

After a short introduction, the four fundamental problems of philosophy (the problem of consciousness, the problem of knowledge, the problem of being, and the problem of values) are, in turn, considered. The philosophical attitude of the author is designated critical monism. This position is described as striving to "maintain the thought of unity without dogmatizing." It seems to arise from the conviction that the quest for unity and connectedness in experience is forever opposed by discontinuity, and that all accounts of reality must necessarily result in an irrational remainder. The common problem of the book is the relation of continuity and discontinuity; it crops out in each of the four chapters. For instance, in the problem of consciousness, the discontinuous is met with in different mental states and in different individual minds. This discontinuity cannot, however, be transcended (as some writers propose) by a reduction of psychology to physiology. Höffding's own attitude in this instance is that, although the discontinuity is apparent, it nevertheless may not be real, since we can never be sure that analysis has gone to the bottom of the matter. And, furthermore, he seems to favor the notion of a potential psychical energy. In the case of the problem of knowledge, there is again a discrepancy between the principles of knowledge and the being which they strive to render. In this instance, there is an irrational remainder in three forms: in the relation of quality and quantity, in the relation of time to the causal concept, and in the relation between subject and object. Likewise in the case of the cosmological and of the ethical problem, continuity seems an impossible achievement. The problems can never be solved; but in the attempt new thought arises.

H. C. STEVENS.

La femme criminelle, par C. GRANIER. Bibliothèque biologique et sociologique de la femme, No. 12, 1906. pp. ix., 468. Price Fr. 4.

This little work on the female criminal is, within its limits, sanely conceived and temperately written. The limits are of two kinds: the size set for the volumes of the Library, and the assignment of volumes on psychology and prostitution to other authors. It is doubtful whether a reviewer has the right to complain of the plan and scope of the work he is reviewing, and libraries of small, uniform volumes are at present in fashion, especially in France. But it must be said that no adequate idea of the female criminal can be obtained without a study of female individual psychology and a study of prostitution, with its conditions and consequences; and, in the writer's judgment,